II.[1] The revferent priests drawing near poux
superfluous butter into the large[2] (spoon), wken they
set the cauldron down.[5]

Y2r. [4]Draw nigh, ye cows, to the cauldron ; (the
two kinds of rtiilk) in the sacrifice are plentiful and
fruit-giving ;[5] both ears (of th§ yessel) are golden.

18. [6]Drop into the milked (stream) the admixture,[7]
which reaches, (as it boils), heaven and earth ; [8] set
the bull in the liquor.[9]

[1] *Sdma Veda,* II. 7. 3. 16. 2.

[2] Sc. the *upayamani* spoon from which the sacrifice! drinks the
milk.

[3] Sc. on the stool, *dsandydm.*

* *White Yajur Veda,* 33. 19. *JSdma Veda, I.* 2. ,1. 3. 3 ;
H. 7. 3. 16. l_f reading *upa vaddvafe* for *updvatdvatam.*

[5] The milk of a cow and a goat is poured into the G-harma or
Mahavira. *Rapsudd* is a very hard word (see Benfey* s Glossary).
Sayana gives several attempts to explain it; thus it may be
drypsoh phalaprade, " giving fruit to one who Is about to begui,"
or *lipswor aswinor ddtavye,* ᵘto be presented to those who desire
to receive it (sc. the A§wins)," o'r (since *rap* is "to praise ")ˌ
mantrena ddtavye or *dohaniye,* " to be rightly offered or milked
(*Me?) with hymns." Mahidhara gives a totally different ex-
planation, which is adopted by Benfey ; he takes *rapsu* as *rupa*
(but Kaigh. iii- 7 gives only *psu*| and renders the line "0 cows,
approach the -altar-trench *(chdtwdla),* for heaven and "earth
(maM) give beauty to the sacrifice ; both your ears are golden."

[6] *Sdma Veda,* II. 6. 3. 16. 1. *Whit* Yafur Veda,* 33, 21.

[7] This is the goafs milk which is poured into the cow's -milk
in the Grhanna.

[8] Or the Aswins. Cf. *Nirukta,* xii. 1.

[9] The 'ball-,[5] *vrisfalha,* is explained as Agni, and the liquor
(rasa—rase) is the goat's milk. Sayana adds; *'The goat is
dedicated to Agni, hence the contact of its milk -^ith fire is proper."